

Nov 4th - The brotherhood of man!

Nov 03 2020



The Bible

1. Zech. 7:9, 10

- 9 Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:
- 10 And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

2. Mal. 2:10

- 10 Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

3. Gen. 4:1–9

- 1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord.
- 2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.
- 3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.
- 4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering:
- 5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.
- 6 And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?
- 7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.
- 8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.
- 9 ¶ And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: *Am I my brother's keeper?*

4. Ps. 50:20

- 20 Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son.

5. Prov. 18:19

- 19 A brother offended *is harder to be won* than a strong city: and *their contentions are* like the bars of a castle.

6. Isa. 41:6

- 6 They helped every one his neighbour; and *every one* said to his brother, Be of good courage.

7. Mark 3:1–5

- 1 And he entered again into the synagogue; and there was a man there which had a withered hand.
2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.
3 And he saith unto the man which had the withered hand, Stand forth.
4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.
5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

8. Matt. 19:16–19

- 16 ¶ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?
17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.
18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,
19 Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.

9. Mark 16:14, 15

- 14 ¶ Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.
15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

10. I Pet. 2:17

- 17 Honour all *men*. Love the brotherhood. Fear God. Honour the king.

11. Heb. 13:1, 2

- 1 Let brotherly love continue.
2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

12. I Cor. 12:4–6

- 4 Now there are diversities of gifts, but the same Spirit.
5 And there are differences of administrations, but the same Lord.
6 And there are diversities of operations, but it is the same God which worketh all in all.

2. SH 518:13

God gives the lesser idea of Himself for a link to the greater, and in return, the higher always protects the lower. The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good. Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud. All the varied expressions of God reflect health, holiness, immortality — infinite Life, Truth, and Love.

3. SH 541:14–26

The erroneous belief that life, substance, and intelligence can be material ruptures the life and brotherhood of man at the very outset.

Here the serpentine lie invents new forms. At first it usurps divine power. It is supposed to say
 24 in the first instance, “Ye shall be as gods.”
 Now it repudiates even the human duty of man towards his brother.

4. SH 469:25-5

We lose the high signification of omnipotence, when after admitting that God, or good, is omnipresent and

27 has all-power, we still believe there is another
power, named *evil*. This belief that there
is more than one mind is as pernicious to divine theology
30 as are ancient mythology and pagan idolatry. With
1 one Father, even God, the whole family of man would
be brethren; and with one Mind and that God, or good,
3 the brotherhood of man would consist of Love and Truth,
and have unity of Principle and spiritual power which
constitute divine Science.

The sole
governor

5. SH 296:4

Progress is born of experience. It is the ripening of
mortal man, through which the mortal is dropped for
6 the immortal. Either here or hereafter, suf-
fering or Science must destroy all illusions
regarding life and mind, and regenerate material sense
9 and self. The old man with his deeds must be put off.
Nothing sensual or sinful is immortal. The death of a
false material sense and of sin, not the death of organic
12 matter, is what reveals man and Life, harmonious, real,
and eternal.

Scientific
purgation

6. SH 88:9–20

9 How are veritable ideas to be distinguished from il-
lusions? By learning the origin of each. Ideas are
emanations from the divine Mind. Thoughts,
12 proceeding from the brain or from matter, are
offshoots of mortal mind; they are mortal material be-
liefs. Ideas are spiritual, harmonious, and eternal. Beliefs
15 proceed from the so-called material senses, which at one
time are supposed to be substance-matter and at another
are called spirits.
18 To love one's neighbor as one's self, is a divine idea;
but this idea can never be seen, felt, nor understood
through the physical senses.

Illusions
not ideas

7. SH 334:10 The

... The invisible Christ was imperceptible to the
so-called personal senses, whereas Jesus appeared as a
12 bodily existence. This dual personality of the
unseen and the seen, the spiritual and mate-
rial, the eternal Christ and the corporeal Jesus manifest
15 in flesh, continued until the Master's ascension, when

The Son's
duality

the human, material concept, or Jesus, disappeared,
while the spiritual self, or Christ, continues to exist in
18 the eternal order of divine Science, taking away the sins
of the world, as the Christ has always done, even before
the human Jesus was incarnate to mortal eyes.

8. SH 299:7–15

My angels are exalted thoughts, appearing at the door
of some sepulchre, in which human belief has buried
9 its fondest earthly hopes. With white fin-
gers they point upward to a new and glo-
rified trust, to higher ideals of life and its joys. Angels
12 are God's representatives. These upward-soaring beings
never lead towards self, sin, or materiality, but guide to
the divine Principle of all good, whither every real indi-
15 viduality, image, or likeness of God, gathers.

Our angelic
messengers

9. SH 467:1–13

1 Question. — What are the demands of the Science of
Soul?
3 Answer. — The first demand of this Science is, “Thou
shalt have no other gods before me.” This *me* is Spirit.
Therefore the command means this: Thou shalt
6 have no intelligence, no life, no substance, no
truth, no love, but that which is spiritual. The second
is like unto it, “Thou shalt love thy neighbor as thyself.”
9 It should be thoroughly understood that all men have one
Mind, one God and Father, one Life, Truth, and Love.
Mankind will become perfect in proportion as this fact
12 becomes apparent, war will cease and the true brother-
hood of man will be established.

Two chief
commands

10. SH 340:23

One infinite God, good, unifies men and nations; con-
24 stitutes the brotherhood of man; ends wars; fulfils the
Scripture, “Love thy neighbor as thyself;” annihilates
pagan and Christian idolatry, — whatever is wrong in
27 social, civil, criminal, political, and religious codes;
equalizes the sexes; annuls the curse on man, and leaves
nothing that can sin, suffer, be punished or destroyed.

1. Hymn. 278:3

Healed is thy hardness, His love hath dissolved it,
Full is the promise, the blessing how kind;
So shall His tenderness teach thee compassion,
So all the merciful, mercy shall find.

2. Hymn. 454

Brood o'er us with Thy shelt'ring wing,
'Neath which our spirits blend
Like brother birds, that soar and sing,
And on the same branch bend.
The arrow that doth wound the dove
Darts not from those who watch and love.

If thou the bending reed wouldst break
By thought or word unkind,
Pray that his spirit you partake,
Who loved and healed mankind:
Seek holy thoughts and heavenly strain,
That make men one in love remain.

Learn, too, that wisdom's rod is given
For faith to kiss, and know;
That greetings glorious from high heaven,
Whence joys supernal flow,
Come from that Love, divinely near,
Which chastens pride and earth-born fear,

Through God, who gave that word of might
Which swelled creation's lay:
"Let there be light, and there was light."
What chased the clouds away?
'Twas Love whose finger traced aloud
A bow of promise on the cloud.

Thou to whose power our hope we give,
Free us from human strife.
Fed by Thy love divine we live,
For Love alone is Life;
And life most sweet, as heart to heart
Speaks kindly when we meet and part.

3. Hymn. 524:4

Though our fears may estrange and divide us,
May we seek to dissolve them through love.
We are sister and brother, each bound to the other,
One with our Father above.

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